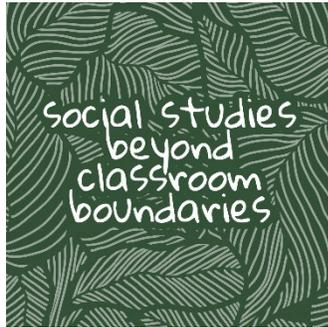


The Changing Roles of Women in Java: From Housewife Roles to Family Woman



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ABSTRAK

Masyarakat Jawa memiliki pandangan yang sama dengan masyarakat lain tentang peran penting perempuan. Wanita ideal dalam budaya Jawa adalah yang mewujudkan kebaikan, martabat, dan kesopanan. Menjadi istri adalah salah satu peran perempuan. Dalam perspektif sosial Jawa, seorang istri harus patuh pada suaminya. Aliran patrilineal yang dijunjung tinggi oleh orang Jawa tidak diragukan lagi berdampak pada keadaan ini juga. Peran wanita di zaman modern ini telah banyak mengalami perubahan. Di zaman sekarang ini, keterlibatan perempuan dalam pekerjaan sangatlah penting, hampir tidak ada perbedaan, keduanya memiliki hak, status, peran, dan kesempatan untuk berkembang dan berkontribusi dalam struktur masyarakat modern. Jurnal ini bertujuan untuk mengeksplorasi perubahan peran ibu rumah tangga di Jawa menjadi wanita karir. Tinjauan jurnal menunjukkan bahwa banyak perubahan yang berdampak pada peran ibu rumah tangga menjadi wanita karir termasuk Rencana Pembangunan Jangka Panjang Nasional (RPJPN) yang salah satu tujuannya adalah kesetaraan dan keadilan gender, masih ada rentetan kesulitan dan tantangan yang dihadapi pada peningkatan indikator-indikator yang terkait dengan kesetaraan gender dan pemberdayaan perempuan seperti pendidikan, kesehatan, politik, ekonomi yang memiliki skala pengaruh yang luas dan tingkat konsekuensi yang tinggi bagi terwujudnya kesetaraan gender dan pemberdayaan perempuan.

KATA KUNCI: Peran Perempuan; Ibu rumah tangga; Wanita Karir; Patriarki; Perubahan Peran.

ABSTRACT

Javanese society shared the same views as other societies on the significant role of women. The ideal woman in Javanese culture is one that embodies kindness, dignity, and politeness. Being a wife is one of the women's roles. In the Javanese social perspective, a wife must obey her husband. The patrilineal flow that the Javanese value undoubtedly had an impact on this circumstance as well. The role of women in modern times has undergone many changes. In this day and age, women's involvement in work is essential, there is almost no difference, both have the right, status, role, and opportunity to develop and contribute to the structure of modern society. This journal aims to explore the change of role of housewife in java to family woman. The review of journal showed that there are many changes that impacted the role of housewife to family woman including National Long-Term Development Plan (RPJPN) which has one of the goals is gender equality and justice, there are still a sequence of trouble and challenge faced correlated to enlargement indicators connected to gender equality and women empowerment such as education, health, politics, economy that have a broad scale of influence and high level of consequence for the realization of gender equality and women's empowerment.

KEYWORDS: Roles of Women; Housewife; Family Woman; Patriarchy; Changing Role.

A. Introduction

Indonesia is a multicultural wonderland, with various ethnicities, races, languages, cultures, religions, social traditions and traditions. As our motto is *Bhinneka Tunggal Ika*, that is, differences are still one. Even though we have many differences, we are still the same, namely Indonesian citizens with the unified language of Indonesian and upholding the foundation of the country, namely Pancasila. In Indonesia there are thousands of islands, and there are at least 37 provinces with each island and province being multicultural. One of them is on the island of Java with data from the central statistics agency which shows a population of 154.34 million people.¹ And is the island with the largest population compared to other islands. So it is not surprising that in that area social, cultural, traditions that have been passed down from generation to generation have been built and are followed by the people there.

One of them is the culture regarding patriarchy, namely the behavior of prioritizing men over women in certain societies or social groups.² where women in Java, especially those who are married, have roles as housewives. That is, starting from cleaning the house, cooking, serving her husband, to taking care of the children, it is run by housewives. This must be familiar to the Javanese, because this tradition has been carried out for a long time, although it is not known who originated it. It would be fascinating to research the Javanese metaphorical parable about women. The significance of Javanese women in metaphorical expressions is one of the study of women's metaphors' highlights. In knowing, thinking, and living something abstract, in this case, the position of Javanese women society's perspective will be viewed through metaphors. There is a debate over how to balance the roles of men and women because it is generally accepted that Javanese stick to the patrilineal system.³ Women are viewed as complementing animals in this patrilineal worldview. However, over time there are policies or changes where women want to have a different role in the housewives. And the purpose of making this journal is to explore how or even the factors that influence the change in the role of women in Java from housewives to fathers of the house and the consequences of these changes.

B. Literature Review

Roles of Women

Women in his life have heavier responsibilities than men. The dual role of a woman today is not only having responsibility at home as a housewife, but also outside the home as a career woman. In simple terms, the role of women is to become a member of a state in relation to civil and political rights; it includes equitable arrangements for women's labor force participation, also known as external functions and being a mother in a family and a wife in a conjugal household, also known as an internal function.⁴ These internal and external functions are the foundation for women, especially for those with careers, so women must be able to manage their roles so that there is no negligence on both sides of the role. Negligence leads to an imbalance when some women often choose one role and leave another. If career comes first, some of them face the threat of a broken home or worse, divorce. There are also women who prefer a career rather than marriage where they live alone or remain unmarried.⁵ For married women who prefer the second role, they sacrifice careers or resign from work to become housewives who stay at home. It's a shame because these women's self-potential abilities will sink or be buried forever. Therefore, women who take only one role are not so beneficial for the

¹ BPS-Statistics Indonesia. 2022-2023 Catalog.

² Patriarki - KBBI Daring. (n.d.).

³ Suhandano. *Metafora dan Studi Etnofilosofi* (PIBSI XXXVI. Yogyakarta: UAD Press, 2014).

⁴ Suwondo, N. *Kedudukan wanita Indonesia dalam hukum dan masyarakat* (Ghalia Indonesia, 1981).

⁵ Cunningham M. *Gender in cohabitation and marriage: The influence of gender ideology on housework allocation over the life course* (Journal of Family Issues 26: 1037-1061. 2005)

formation of life. For this reason, these extraordinary and invincible women must struggle to meet the challenge if they assume both roles. However, there must be mutual understanding between husband and wife and they must complement each other in their family.

Housewife

Housewives can be interpreted as a woman who manages the implementation of various kinds of household chores (not working in an office). A housewife is a woman who spends a lot of time at home and dedicates that time to raise and manage their children according to the pattern given by society. ⁶ In other languages it is understood that the mother of the household is a woman who spends the majority of her time to teach and take care of their children with good and correct parenting.

Meriam Webster defines the term housewife as a woman who has responsibility for all the needs of her household and the woman is married. It is defined that housewives are women who have married and are not working, spend most of their time to take care of the household and inevitably every day will encounter the same atmosphere and routine tasks. Traditional society views the main function of women in the family as raising and educating children. Based on the description above, the researcher can conclude that in general, a housewife is a woman who is married and has roles as wife, mother, and homemaker (domestic worker).

Family Woman

Family woman refers to career women. Career women are women who perform and fully enjoy one or more deep occupations over a relatively long period of time for progress in life, job or position. If you want to have a job then you have to carry out certain professions that require skills. A career woman is a woman who has a job and is financially independent who can work for others or run her own business. Of course it is synonymous with a smart woman. These three labels can be positive however it can also be negative depending on how she can behave religiously and socially.

Being a career woman means it's easy for women to do homework and put their career first. Important to have enough skills and skills lobbying ones well, this goal will be achieved. However, it is difficult for women who work in "non-professional" jobs, whether doing business or working from home to maintain balance between family "ecosystems" and education of children, especially for women. Be conservative. But it's easy for women to care more about the collective outcome than the appearance of the individual ego. In Islam, the emphasis is not on who plays the most role, but on the maximum role that can be given. Whether our role is then acknowledged or not, it is not so important. Therefore, "professional women" can be understood as women pursuing one or more jobs based on certain skills they have to advance in life, work, or position.

C. Traditional Roles of Javanese Women

Javanese society shared the same views as other societies on the significant role of women. The ideal woman in Javanese culture is one that embodies kindness, dignity, and politeness. Women must bear a bad name if they fall outside of the framework that Javanese society has created for them. Therefore, sometimes women are so aligned, other times they have become so straightened out, yet occasionally they are so ostracized. The way that women are viewed in Javanese society is based on its culture. Javanese thinking for women also appears in linguistic expressions as metaphors. Metaphor

⁶ Dwijayannti, J. *Perbedaan Motif Antara Ibu Rumah Tangga Yang Bekerja Dan Yang Tidak Bekerja Dalam Mengikuti Sekolah Pengembangan Pribadi Dari Jhon Robert Power*. (Media Psikologi Indonesia, 14 (55). 1999)

serves as a more concrete abstraction from something abstract. A mapping of the connection among both the source and the target domains must be done in order to give a thought concrete form.⁷ The relationship between metaphor and culture can be seen that language demonstrates the way individuals develop their thoughts. Because individuals' thoughts, feelings, and actions are always evolving in response to various thoughts, feelings, and experiences throughout every culture, conceptual metaphors are dynamic. The metaphorical terms describe the role of Javanese women which community's viewpoint can be evident in how they see, think about, and live something abstract—in this case, the position of Javanese women—through the incorporation of metaphors.⁸

Being a wife is one of the women's roles. In the Javanese social perspective, a wife must obey her husband. The patrilineal flow that the Javanese value undoubtedly had an impact on this circumstance as well. That still views women as behind men. The role of women as a wife is *kanca wingking*. *Kanca wingking* means that a woman's function as a wife comes after a man's (the husband's) in terms of their roles in the home and community. Therefore, Sumodiningrat and Wulandari argued that in the patriarchal idea embraced by the Javanese culture, the existence of women is more frequently employed to serve as the "shadow" for a man who should be in charge of all decisions. When a woman is married, she is unable to be "herself". Her husband makes all of the choices and decisions. In times gone by, male dominance in the home was so strong that women nearly didn't have any rights of their own. However, as time and education have gone on, dominance has gradually given way to congruence and harmony. The fact that women currently put in a lot of labor to support their husbands' incomes while maintaining their traditional roles as wives and housewives provides evidence of this phenomenon.

Kanca wingking makes a distinction between women's regions as spouses and men's areas as husbands. Men occupy the area outside the home (public), while women are within the home environment of the housewives. In the home, Javanese women are typically expected to perform the 3M (*Masak* (cook), *Macak* (apply make up), *Manak* (give birth)).⁹ The availability of household helpers as service additionally provides an alternative for working women in contemporary society. Although there is a household employee, the service won't be good and seamless if the wife can't control the home assistant's job. Regardless of how women currently serve as wives, their crucial position in the home can function effectively.

D. Social Change in Java

The role of women in modern times has undergone many changes. In this day and age, women's involvement in work is essential, there is almost no difference, both have the right, status, role, and opportunity to develop and have the right, status, role, and opportunity to develop and contribute to the structure of modern society. However, not all women can do it. However, in ancient times it was considered impossible to be done by women on the grounds that women are physically and mentally weak according to their nature.

Regarding the 3M (*Masak*, *Macak*, *Manak*) metaphor, in this era, we can find women who can do activities and activities like men. In this case, it can be related to social life and daily life. Modern women in this era can do work that is equal to men. If observed carefully, there is almost no more male work that cannot be done by women, although not all women can do it. In Islam, this statement is in accordance with the content of *surah al-Nahl* verse 97, which means that working women are equal to men in matters of devotion and good deeds. The verse also states that it is permissible for

⁷ Lakoff, George and Johnson, Mark. *Metaphors We Live By*. (Chicago: University of Chicago Press. 1980).

⁸ Suhandano. *Metafora dan Studi Etnofilosofi* (PIBSI XXXVI. Yogyakarta: UAD Press, 2014).

⁹ Suwarni. *Peranan Wanita dalam Sastra* (Kumpulan Karangan Bahasa, Sastra, dan Budaya Nusantara, 356—373. 1998).

women to engage in useful activities or work and have a career for the good of themselves and for her family.

At this time, the role of women who work to earn income has a significant influence on life, both in the life of the woman herself and in the household in improving and supporting the family economy.¹⁰ The income earned can be used to fulfill her life and that of her family. However, the role of women who work is only limited to supporting and complementing the family. Nurbaiti also states that women who earn a living are able to fulfill their role as housewives well, despite having to participate in earning additional income to maintain the financial stability of the family.

In general, the role of earning a living in order to satisfy the needs of household life is the duty of the husband as the leader of the family. Husbands are obliged to fulfill the basic needs of the household, be it material needs, such as clothing, food, and shelter. Husbands or men basically act as leaders, responsible persons, organizing educators and mediators.¹¹ For this reason, the husband is obliged to work to earn a living to sufficient his duties as a leader/head of the household. Even if the wife is from a rich family, which allows her to have sufficient wealth, the husband is still obliged to provide for her.

Discussing the role of women in the household does not only revolve around their role as breadwinners, but also as leaders in the household. This can happen if in her family life, women no longer have a leader in the sense that she does not have a husband or father. Women can also be leaders in the family. This is no longer strange. In Islamic history, since the time of the previous prophets, there have been women as leaders of kingdoms. For example, Queen Balqis of Saba' who ruled during the time of Prophet Sulaiman AS. During her leadership period, Queen Balqis was able to govern her people with her democratic attitude and views. In addition, there are also other female leaders in modern times whose leadership is relatively successful. Indira Gandhi, Margaret Tacher, Srimavo Bandaranaeke, Benazir Butho, and Sheikh Hasina Zia.¹²

Based on the explanation above, it can be concluded that the changes in the role of women have been felt quite significantly. In Java, women initially only played the role of ordinary housewives without income. However, in this modern era, Javanese women and women from other regions can be women who have a dual role, namely as great mothers and independent women who help maintain the financial balance of the family. Modern women can also become leaders, such as the example of Indonesia's 5th president, Megawati, who led the country for 3 years from 23 July 2001 to 20 October 2004.

E. Social Change Impreting The Roles of Women in Java

Women's place and function in the system Javanese culture has developed into a widespread mentality that shapes stereotypical ideas about women and does not just relate to Javanese women. This is evident from the stories in soap operas about women who are primarily focused on the 3M (Masak (cook), Macak (apply make up), Manak (give birth)). The cultural values taught in the Javanese educational system are less supportive of women's equality in a variety of spheres of life. These ideals frequently indulge and pleasure men while placing women second to powerful men. Because to these

¹⁰ Nurbaiti, E. *Perempuan sebagai pencari nafkah dalam keluarga di Desa Pengadang Praya Tengah* (Studi Living Qur'an, Doctoral dissertation, UIN Mataram, 2022).

¹¹ Husein Muhammad. *Fikih Perempuan* (Yogyakarta: IRCiSoD, 2021, Vol. 4, Page. 70, 2021).

¹² Zakaria, S. *KEPEMIMPINAN PEREMPUAN DALAM PERSEPEKTIF HUKUM ISLAM* (Studi Komparatif antara Pemikiran KH. Husein Muhammad dan Prof. Siti Musdah Mulia, Khazanah: Jurnal Mahasiswa, 6(1), 65–97. 2013).

values, women find it challenging to grow as individuals and to discover themselves. It is finally making women feel fearless and preventing them from reaching their full potential while it is owned.

However, as events change, different people's perspectives of the girl herself emerge. According to conventional wisdom, women's submissiveness and obedience to males are still traits that come naturally to them. Role women are only allowed to work in the domestic sector, which entails serving and maintaining the home. Women's abilities should not be developed in the public sector if they are simply participating in the economy to support their husbands since their salaries are insufficient. This is especially true if they serve as an additional earner.

On the other side, women's opinions of modernity are that both men and women have equal opportunities to improve their abilities in several of spheres of life. In this instance, the husband's job loss has no adverse effects on his behaviour, and the wife is now primarily responsible for supporting the family due to the idea that women are capable of succeeding if given the chance.

This suggests that, despite only applying under specific circumstances, women's perceptions of the Javanese cultural system's ideals continue to play a part in the process of women's potential development. As a result, although it has changed, Javanese culture has long regarded women as inferior beings. In the home sphere, which includes housecleaning, cooking, washing, and childrearing, women are prioritised. Women still only serve as their husbands' helpers in providing for the requirements of the family when they are required to work in the public area, in addition to needing to find jobs that fit their personality. In short, this could imply that gender bias is pervasive in Javanese culture and restricts women's participation in society.

Women are frequently not pursued to become the family's primary provider of income. The primary function of housewives is to care for the home and serve as the husband's personal assistant. As the household's head and primary provider, the husband is in charge. There is a myth that men are primarily in search of a living, and as a result, anything women generate is simply considered a sideline or supplement to his ability to support his family, yet it does happen occasionally that women/wives who are taller than their husbands/wives earn more money. Work for women is solely perceived as an attempt to support her husband's income, which has limited career advancement and achievement because it is only considered a sideline in the wrestling industry.

Because they are not the primary provider, many women think that their work is limited to assisting their husbands in their hunt for additional income. Once their husbands are able to provide for their family's needs, however, wives often quit working, despite the fact that they are still required to and often have successful careers. More people decide to give up their jobs in order to care for their children. It is also significant because women's jobs are dependent on males since they need their husbands' approval to hold particular positions or perform specific tasks. Otherwise, it was almost impossible to find any rules requiring the husband to consult the wife before moving up in rank or taking on a new responsibility.

In Javanese society, it is still largely accepted that a wife's position is still one of dependence on her husband, just as a daughter's position is still one of dependence on her father or brother, the speaker stated. This reliance pattern has significance when it comes to the perception of women as not yet being capable of making decisions about their own lives and those of their families, or as being independent enough to do so. This demonstrates how women's roles, particularly at home, fall under the influence of men's or husbands' authority. Women are not allowed to self-regulate unless their husbands or other men want them to.

According to this perspective, elite women are always outnumbered by males, keeping women always under male dominance. Women are still unable to reach their full potential due to the patriarchal cultural structures that enslave them and force them to always submit to and obey their husbands. As a result of the weaknesses of the patriarchal social structure, which is still strong and

pervasive in society, women do not appear to experience this, however. At the end, they are women who are viewed as unproductive and granted a second opportunity.

In domestic life, the husband, who has a male personality and is regarded as the leader of the household by culture, is referred to as the husband's companion. This implies that every relationship is essentially the result of two people needing each other. As a result, relationships tend to be horizontal rather than vertical, where people respect and regard each other's rights and dignity.

With the woman described in the metaphor of *lahang karoban manis*, anyone would be content. This metaphor demonstrates the need for women to take care of themselves. Women should be attractive and have noble character. A woman with good manners and politeness will appear lovely, even though this beauty is not always manifested physically. In addition, a lady who is intellectual, attractive on the outside, and endowed with good manners will be independent and less susceptible to deceptive seduction. The metaphor of *karoban manis* conveys the message that women must take a part in developing their intellect, virtue, and manners in order to become respectable and esteemed members of the community.

Women's domestic responsibilities do not entail that they cannot interact socially with others. In those days Women were once prohibited from leaving the house alone or without their husbands. It appears that this won't happen in the future. This is demonstrated by the growing number of women's organisations created with the aim of completing and empowering women as individuals. However, the organisation continues to be focused on women's responsibilities as housewives. The typical household chores that fall under the purview of women's skills, such as cooking, sewing, and child care (for husbands employed in the public sector), are nevertheless done.

F. New Image of Javanese Women

Along with the change of time which bring new information, policy, law, rules, and idea the javanese women has a broad mind rather than to only to be a housewife and do more than 3 M Macak, Manak, and Masak (apply makeup, give birth, and cook).¹³ They can be whatever they want as well as to be the superior one that is equal with men, and it's like the story of Mbok Yem and Soemini in the novel *para priyayi*. The character of Mbok Yem was abandoned by her husband because he passed away, since then she became the backbone of the family. Despite her son being adopted she still works to meet their daily needs and it makes her an independent woman who still can stand up for herself and doesn't depend on men. Another character explained is Soemini the daughter of a *priyayi* (elite people) who is expected to be married after finishing junior highschool by her father, while she wants to have a higher education that is placed in another city and married after she finished the education. In this condition she can have a lot of knowledge and can break the existing patriarchy that exists by her dreams of higher education.¹⁴

The women in Java can't be seen as weak because even if they do household work they also can have another job which is paid, and still be a good wife, mother and daughter in law. They have a lot of roles, it makes them have a great responsibility and also makes them become superior. Not only men are prioritized in certain societies or social groups now but women are prioritized too from the National Long-Term Development Plan (RPJPN) for a period of 20 years which has one of the goals is gender equality and justice that is still progressing and face a sequence of troubles and challenges. The main problems are gender inequality from different fields and continuing phenomenon of roughness against women and endangered groups. Another sequence of problems are correlated to enlargement

¹³ Suwarni. *Peranan Wanita dalam Sastra* (Kumpulan Karangan Bahasa, Sastra, dan Budaya Nusantara, 356—373. 1998).

¹⁴ Mawaddah, H., Suyitno, S., & Suhita, R. *Javanese Women's Efforts to Face Patriarchal Culture in the Novel Para Priyayi by Umar Kayam* (International Journal of Multicultural and Multireligious Understanding, 8(1), 100. 2021).

indicators connected to gender equality and women empowerment, namely education, health, employment, roughness against women and endangered groups. In addition, law, politics, economy, infrastructure, natural resources, and the environment are the sequence of problems in principal components of national and regional enlargement that have a broad scale of influence and high level of consequence for the realization of gender equality and women's empowerment.

G. Conclusion

Women are frequently thought of as being inferior to males in Javanese society, which prizes kindness, dignity, and politeness in the ideal lady. The idea of *kanca wingking*, in which a woman's function as a wife follows after her husband's in terms of their roles in the home and community, reflects this patriarchal view of women as "shadows" for men in the home and community. Since women today work hard to support their husbands' earnings while keeping their traditional duties as wives and housewives, this patriarchal idea has developed over time. According to *Kanca Wingking*, males inhabit public spaces while women live in their own homes. She also makes a distinction between women's places as wives and men's areas as husbands. In the modern world, having access to household helpers as a service offers working women another option. Regardless of how women currently fulfill their role as spouses, their essential role in the home can run well.

Women's participation in the workforce has dramatically changed in recent times, and both now have the right, position, function, and opportunity to advance and contribute to the fabric of contemporary society. According to the 3M (Masak, Macak, Manak) metaphor, there are essentially no more male-specific tasks that women are unable to perform. This is in line with *surah al-Nahl* verse 97, which declares that in terms of commitment and good acts, working women are on par with males. The role of women who work to support their families and improve their own quality of life has a big impact on everyone's lives, including their own. Her family's needs can be met with the money she earns. Women who work, however, may only be a help to and addition to the family. The essential requirements of the family, such as clothing, food, and shelter, must be met by the husband. Husbands serve as organizers, leaders, stewards, instructors, and mediators. Even if the woman comes from a wealthy family, the husband still has a duty to support her.

Women's roles in the home have traditionally centered on being the family's heads of household as well as the primary breadwinners. In Islamic history, female monarchs have included Queen Balqis of Saba and numerous contemporary female leaders. Women's responsibilities have changed substantially, and women in Java and other regions now play the twin roles of excellent moms and independent women who contribute to the family's financial stability. Stereotypical beliefs about women are shaped by a pervasive attitude in Javanese culture, which restricts their development and potential. According to conventional knowledge, women's submissiveness and obedience to men are natural qualities, and they are only permitted to function in domestic settings. Due to this discrimination against women, they are less likely to participate in society and succeed professionally. Given that their responsibilities are influenced by men's or husbands' authority, women are frequently not encouraged to take on the job of the family's major breadwinner. The ability of women to make decisions about their personal life and family affairs is significantly impacted by this pattern of reliance.

Women are enslaved by patriarchal cultural structures, which demand that they submit to and obey their husbands. As a result, interactions become horizontal rather than vertical, and individuals respect and value the rights and dignity of one another. Domestic responsibilities for women do not preclude them from engaging in social interaction. Women's groups are now concentrated on women's duties as housewives, emphasizing on domestic tasks like cooking, sewing, and child care, despite the fact that women were historically forbidden from leaving the house alone or without their husbands. Javanese women have evolved over time, embracing a broad mindset and pursuing higher education to become superior and equal to men. This is evident in the stories of Mbok Yem and Soemini, who

are independent women who stand up for themselves and break patriarchal barriers. Women in Java can balance household work with paid jobs, making them responsible and superior. The National Long-Term Development Plan (RPJPN) prioritizes women for 20 years, aiming to achieve gender equality and justice. However, challenges remain, including gender inequality, harassment against women and endangered groups, and issues related to education, health, employment, law, politics, economy, infrastructure, natural resources, and the environment. These issues have a broad impact on national and regional enlargement, ensuring the realization of gender equality and women's empowerment.

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